THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not a God of the dead, but of the living" (MATT. 22: 31, 32).

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"THAT UNDISCOVERED COUNTRY."

PRESIDENT WILLIAM A. HYDE.

(Concluded from page 564.)

IT IS reasonable to believe that while some spirits may have opportunity and inclination to do good, others may, under like liberty, prefer to carry out evil designs within the limitations of their sphere. There will be differences of opinions among denizens of the spirit land, and it is believable that there may be organizations not of heavenly origin. He whose mission it has been upon the earth to lead men down to hell, after he gets them there will still maintain his captivity, until the spirit is released through its repentance and obedience, and it seems to me that the future will offer no better advantages for such to believe than mortality offered. The first stage of the battle was lost by them, and being captives of the evil one, they must be at a disadvantage, and are further subjects of the leniency and mercy of the Almighty.

The spirits in their blessed abode of paradise, where they are awaiting in blissful anticipation their return to their physical bodies, must be awake to their relationship to earth and to us in mortality. If not how could their hearts be turned toward us in expectation? That there is an opportunity for them to reciprocate our yearnings, I do not doubt, though perhaps in not so noticeable a form as our concern for them is demonstrated. Certain of them in the past who have come to prominence in the service of the Lord have acted as servants, messengers and ministers to earth's inhabitants. A striking example is recorded in the life of Daniel. In answer to his prayers, Gabriel (who we have been assured is none other than Noah) was sent to him. This mighty angel was detained many days in his mission to the

prophet, and finally reached him only through the aid of the archangel Michael, or Adam. In his journey, he was confronted and opposed by the prince of the power of Persia. This evil spirit, whom the text would lead us to believe was a personage of such importance as to be entrusted with the destinies of a great pagan kingdom—a spirit, no doubt, of might and understanding, corresponding in his sphere to Gabriel among the angels of light. Other passages of Scripture tell of the visits of angels for various worthy purposes, and we have been told that all such spirits have been connected with the earth—this is their field of operation, and with us and with other spirits who have formerly lived upon the earth, they will work to carry out the purposes of God.

There is, then, organization of spirit forces for and against the plans of our Heavenly Father in perhaps a more practical and comprehensive way than any we are acquainted with here. It is no strain upon our credulity to accept the logic of what we already know, and conclude that the present world of men in which we are now active is presided over and directed by spirits for and against God's plans. I can just as readily think of a "prince of the power of" Germany, or of America, as I can of such an official for Persia, and the same evil spirit who presided over Persia, may now, if we but know it, be directing the evil forces of Turkey or some other like country. In proportion as we believe in the practicality of spiritual organization and work, we become freed from certain erroneous beliefs as to God and His methods of dealing with humanity. God, to the Latter-day Saint, is a person of affairs, the immensity of His operations being in proportion to the extensive powers He possesses. The members of that great General Assembly look to Him for direction and control. He is the great executive of the universe; under Him, and having in His jurisdiction matters pertaining to this earth, is His Son Jesus Christ, the Redeemer, the Mediator for man, and the Bridegroom awaiting the preparation of the Universal Church, the "bride of Christ." Christ created this earth and all things in it were made by Him, and He, under the Father, is guiding its destinies.

Under Him, no doubt, there are hosts of spirits, more numerous than the hosts of Satan, who are defending men in mortality. Said the companion of Elisha the prophet, as he looked into the heavens and saw the chariots and horsemen, "Those who are for us are more than those who are against us." The contest going on about us is largely based upon numbers, as well as upon authority. If Satan could he would destroy or degrade every human being. His purpose is death of the body and of the spirit of men—that is, their consignment to his dominion. Christ's purpose is life, the life of intelligence and faith.

In certain miniature battlefields have been fought out most

decisive contests. In a room in a lodging house in an English city one night was decided the issue as to whether the Gospel should be preached in England. The battle raged around two or three devoted Apostles of this latter day. The hosts of light triumphed, with the result that the word was preached to Englishmen. Not always is the battle so sharply drawn, and the contestants so manifest, but there is less of poetry and more of hard fact of warfare, actual and dramatic, in the temptations to which we are subjected, than we perhaps have imagined. Every man's mind is a field of battle, in which every day he fights, aided by unseen allies, more or less serious battles with an unseen enemy. In proportion as we open the way for the access of the adversary into our minds and hearts is the danger and difficulty of that contest. If out of the silences there may come the voices of friends to us, so also, although inaudible, may there not come influences to do wrong that are persuasive and even compelling? The sudden evil prompting that came from we know not where, the poisonous thought that left our souls unsanitary for the hour—are these the automatic workings of the machinery of our minds or the results of the machinations of a power we do not see, that is interested in destroying us? Have you not felt the wrestlings round you—the turmoil of souls when doubt and faith, darkness and light oppose each other? Must we attribute always, as the doctors attempt to do, those feelings of despondency and exaltation of spirit to the content of our last meal or to the condition of our bodies?

The Scripture gives us the comforting assurance that if we resist the devil he will flee from us, and that indicates that there is an inferiority about angels of darkness; but while inferior, they are persistent, and two outstanding virtues of Satan are his industry and perseverance. In him is the spiritual embodiment of the cunning of the ages. At the time of the death of Moses, the very Archangel feared him, and he must not be treated with contempt by us. Great as he is and powerful as he may be, he is still subject to the authority of the priesthood, but man may not combat him with the wisdom of man. Spirits of light must aid, and the Holy Spirit must direct us in any controversy that we have with him.

This is almost a gruesome subject, but I think that it is a necessary one to contemplate, for there is danger of our becoming skeptical as to the practical operations of the intelligences around us. It is a great misfortune, in my opinion, if we forget to insist upon supernatural realities. It is wholesome rather than otherwise to read of Heber C. Kimball, Wilford Woodruff and others, as they speak of their experiences with the unseen world. Those who read this magazine are, more than other people, believers in and students of this subject. You are standing on the threshold, and are beckoning to those over there. You are yearning for

clues as to identity and relationship, and they are coming and will come, and some day the veil will be lifted up and we will behold a vista of opportunities to save our dead immeasurably greater than those we now have.

What greater evidence is there of love, than in giving life for a friend, than in giving constant, daily service for friends; and what greater evidence of faith is there than the acceptance in a practical way, and by act of hand and heart, the things that are not seen?

Little has been said of what the spirit world knows of us. Let us hope that they do not see our stumblings and our many frailties, but may gracious ministers carry to them hopeful messages of our devotion and love for them, as manifested in our service in their behalf.—*The Utah Genealogical and Historical Magazine.*

"THERE WAS A MAN."

William T. Ellis.

Men bestow offices and titles and decorations upon those they deem great; and Life laughs at them as she lifts into real greatness the untitled, the unlettered, the unofficial and the disregarded. God himself seems to smile at the choices of conclaves and councils. The Mother Church in Jerusalem solemnly set aside, as a subordinate official, . . . a certain disciple named Stephen. . . . As a preacher, controversial, executive, saint, and hero-martyr, this lowly deacon takes a front-rank place in the long line of history of the Christian Church.

It is not usually the school prodigies; the favorite young men of promise; the privileged sons and the accomplished youths, who ultimately do the great deeds and make the great names. God appears to delight in choosing the lowly, the obscure and the humble for the accomplishment of His greater works in the world. Count the foremost men of our day, the real leaders who are exercising a shaping influence upon the time, and behold how few of them came up by way of special privilege. It is the quality of the individual, the fullness of his spirit, that really determines greatness. This man Stephen, who for symmetry of character and work challenges admiration and emulation, may be designated as a "full" man—he was "full of faith and of the holy spirit," "full of grace and power," full of courage, full of knowledge of the Bible, full of magnanimity, full of a sense of his mission, full of mental equipment and full of real godliness. With all his piety, he was what we nowadays call "a man's man"!

According to old-fashioned Sunday-school books, such a rare and good man as Stephen should have been loved by everybody.

Life, however, is not shaped on the plan of this sort of literature. The genuinely good person, if he is at all a vital force, is a standing arraignment of the evil; he is bound to be disliked simply because he is good—although it is not wholesome for the good person to get thinking that way; he would better meditate upon his own imperfections. Stephen was not self-centered; he was busy with good words and good works; he was a minister of mercy to men. In the rapid growth of the new Christian church he was a powerful factor. He healed, he helped, he taught, he succored.

Nevertheless, he was hated. What a blow to the jejune philosophy of sweetness and light! From all quarters, opposition ringed this saintly man about; from the Jews of Egypt, of Cyrene of Cilicia, of Roman Asia, antagonism arose. Stephen's words and deeds were publicly challenged. But he had grit as well as grace; brains as well as benevolence, and in the public debates he confounded all his adversaries. So they followed the old, old fashion, which the newest bully of the playground practices as he cries, "Well, I can lick you, anyway!" When these enemies of goodness and truth could not prevail in fair debates, they resorted to falsehood and force. That is the way "practical politicians" still do; they defame the character of even the most honorable opponent; so that many good men fear to enter politics vigorously.

One big idea that should be got across the young people from the Stephen story is that to be good—robustly, heartily, fearlessly, helpfully good—is to incur enmity. By doing right (which is a better way of expressing it than to speak of being good) one is likely to be visited by unpopularity and downright opposition and misrepresentation. It is even remotely possible that one may suffer a sort of martyrdom. All of this is part of the price of serving God and truth and one's own soul; but the service is worth what it costs. It would be a poor, slack, spineless creature who would turn his back on righteousness for fear of consequences to himself. The pursuit of the will of God is so sublime a duty that the incidental possibility of enduring hardship or even death is not to be so much as thought of by a stalwart soul. It was not until he had been made a prisoner and a martyr that Stephen became an immortal figure in history, and a heartener of brave men and women throughout the ages. . . .

Once, before he became a professional politician, a friend told me that "Every man is responsible for his face at fifty." Now that he has become a high office holder, he himself, alas, seems to be losing the fine expression of fitness and nobility which he used to wear; and is taking on the puffiness and the hard lines that so commonly characterize the politician. It is the heart that engraves character upon the features; only a good man, free from self-consciousness and full of love, can acquire the benignity that

every Christian owes the world. Stephen's face shown like an angel's, at the very moment when a baser man's would have been painted with terror. In a crisis one's true character unconsciously reveals itself; Stephen, like Moses, "wist not that his face shone." If he had known the fact, he would have been a prig and a pharisee; indeed, his looks would have lost their light.

So Stephen had to stand up on the identical spot, before the very same judges who had a short time before tried his Master. How the disciple's heart must have thrilled at the privilege! Is it any wonder that his defense was so masterful?

This testimony of Stephen probes us with the query as to how good a defense of our faith we could make, on an instant's notice, if called upon to do so. Is it not true that in common conversation and in public discussion the case of Christianity, and of all the good causes, such as missions or temperance and prohibition, which are its fruits, are often allowed to go by default simply because Christians lack skill and courage in witness-bearing? Practical polemics is an art that needs reviving. Let us train the boys and girls in the Stephen gift of standing up intelligently and fearlessly for the truth. Our age badly needs more men and women of conviction.

"Truth is the highest thing a man can keep," runs the old saying. To testify to the truth, and especially to the truth of the moral nature of God and of religion, in our own slack day, is a mission that is in true succession to that of Stephen. Observe the lack of vagueness in his address. He recounted scripture, correctly, logically, forcefully; and showed that all the dealings of mankind with God have been directed toward the fullness of revelation in His Son, Jesus Christ. Only a man saturated with the Bible could deliver such an address.

Consequences followed the straight and Bible-burdened talk of Stephen. He did not leave his message up in the air. Directly into the teeth of the blind and bigoted persecutors whose prisoner he was he hurled the truth that they were disloyal Jews, true heirs of faithless fathers, and themselves betrayers and murderers. Listen to the sizzling scorn, the lash and the bite of these words, with which Stephen ended his speech:

"O stiff-necked men, uncircumcised in heart and ears, you also are continually at strife with the Holy Spirit—just as your forefathers were. Which of the prophets did not your forefathers persecute? Yes, they killed those who announced beforehand the advent of the righteous One, whose betrayers and murderers you have now become—you, who received the law given through angels, and yet have not obeyed it."

Then followed the riot. The English version scarcely gives the force of the description that follows. Yelling, frothing, spluttering, gnashing their teeth, crying out imprecations, holding their ears, the crowd piled upon Stephen and dragged him over the

pavements with kicks and blows, out of the temple enclosure and beyond the city wall, where they could give full expression to their fury. They were too pious to violate the sanctities of the temple, but not too pious to do foul and bloody murder! As soon as they got their victim outside of the gate they began stoning him. Grave rabbis, dignified business men, lawyers and officials, joined with the rabble in hurling stones at this first martyr of the Christian faith.

Death by stoning is a horrible thing to contemplate. Three words the doomed man spoke. First, before he left the temple area he looked with rapt face into heaven itself, and cried ecstatically, "I can see heaven wide open, and the Son of Man standing at God's right hand!" Even in heaven Jesus could not sit on His kingly throne while His servant was in such trial; but he needs must stand and look, with strength-giving compassion and sympathy. He understood; for the Master Himself had undergone what His servant was now enduring.

Fallen on his face, bleeding from a score of cruel wounds, with his clothing torn and dirty, and almost at the last gasp, Stephen cried, "Lord Jesus, receive my Spirit!" Then, with a final struggle, amidst the death storm of hate-hurled missiles, he struggled to his knees, and like his Lord upon the cross he cried, "Lord, do not reckon this sin against them!" Ah, that was love, and the vindication of Christ's power! Well could the narrative close, "With these words he fell asleep."

That was not the end. Force may kill a man, but never a cause. Despite the clear teaching of the centuries, stupid statements are still trying to repress the manifestations of new life in the world by mere killings. They acclaim the airplane, the armored car, the machine gun, and even poison gas as new and efficacious methods of dealing with native "risings"; whereas the use of these very agencies since the war has done more to embitter the East against the West than any other cause. Martyrs always have a whole breed of children and heirs. No quotation is commoner, or truer, than that "The blood of the martyr is the seed of the church." Out of Stephen's martyrdom arose the persecution that scattered the Gospel everywhere over the ancient world.

One spiritual son Stephen sired on this occasion. A young man named Saul of Tarsus, a scholar and an aristocrat, too haughty to join the mob's mad work of stone throwing guarded the outer garments of the most zealous of the murderers. He saw the ordeal; he heard the words of Stephen. That whole scene was forever graven upon his sensitive mind. Without it, he doubtless never would have become a Christian or the chief of Christ's servants on earth. By dying, Stephen bequeathed a Saul to the church. It is possible for a true servant of Christ to become the spiritual progenitor of greater Christians than himself.—*Idaho Statesman.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 13, 1923.

EDITORIAL:

"WE KNOW THAT THE SOUL DOES EXIST AFTER DEATH."

SUCH is the statement attributed to Mr. Thomas A. Edison, the renowned inventor, who, while at Marion, Ohio, attending the services of the late President Warren G. Harding, expressed his views on the subject of immortality.

The substance of his comments on life after death, as reported by the *Associated Press*, follows:

"The soul after death takes flight, but in what form or manner is unknown. We know that the soul does exist after death. I have not found it possible to demonstrate the existence of the life beyond the grave, and I can not say that men, including the beloved President Harding, live after death.

"There is a great directing head of things and people—a supreme being, who looks after the destinies of the world. I have faith in a supreme being, and all my thoughts are regarding the life after death—where the soul goes, what form it takes and its relations to those now living.

"I am convinced that the body is made up of entities, which are intelligent. When one cuts his finger, I believe it is the intelligence of those entities that heals the wound. When one is sick, it is the intelligence of these entities that brings convalescence.

"You know that there are living cells in the body so tiny that the microscope can not show them at all. The entity that gives life and motion to the human body is finer still, and lies infinitely beyond the reach of our finest scientific instruments. When this entity deserts the body, the body is like a ship without a rudder—deserted, motionless, dead. It is mere clay, as all orthodox Christians believe.

"I still believe in the religion of our Lord and Master."

Someone has said that it is impossible to find God with the microscope; and undoubtedly Mr. Edison, the wizard in electricity, will meet with equal difficulty in his attempts to find the soul with scientific instruments. In his earnest searching, however, he is but seeking an answer to the questions that every intelligent human being asks: "Is there life after death? Where does the spirit go? What form does it take, and what is its relation to those now living?"

It may be impossible to discover the answers to these questions by scientific demonstration; and, in the effort to obtain them, reason itself may be baffled. But it does not follow that the answers are not to be found.

"Dim as the borrowed rays of moon and stars
To lonely, weary, wand'ring traveler,
Is Reason to the soul, and as those orbs
But light the sky, not guide us here,
So Reason is lent. Not to assure our doubtful way,
But lead us upward to a brighter day."

As Dryden here indicates, to know God and the existence of life after death we must turn to a higher source than that to which man's finite efforts have yet carried him. It takes a God to reveal God. It requires an immortal to reveal immortality. This revelation, however, we find in the Gospel of Christ, through the guiding light of faith, the "brighter day" of our life to which Reason "leads us."

Mr. Edison says he "still believes in the religion of our Lord and Master." That religion of the Master gives definite answers to the ever perplexing questions that now seem to baffle not only the renowned inventor but the majority of mankind.

"Is there life after death?" "Yes," says the Master. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11: 25).

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

"Where does the spirit go?" It goes to that place for which it is best fitted. It is everyone's duty, therefore, to prepare himself for the purest, holiest spheres.

"I go to prepare a place for you, . . ." said the Savior, "that where I am, there ye may be also."

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . .

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: . . .

"And these shall go away into everlasting punishment: but the righteous into eternal life."

"What form does the spirit take?" The personality persists after death, and each one knows the other there, as each one

knows the other here. According to the Gospel, spirits in the spirit world have intelligence, can listen to other intelligences who speak to them, and, it would seem, can exercise choice in acceptance or rejection. To all who accept the Bible as containing the religion of the Master this question is answered in the appearing of Jesus after the resurrection. "Touch me not," said He, "for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Where, then, had His spirit been during the time His body lay in the tomb? Preaching to the "spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (I. Peter 3 : 19, 20).

"What is the relation of the spirit to those now living?" While the answer to this question is not so definite, yet sufficient has been revealed to assure us (1) that departed spirits are interested in our welfare; and (2) that they can and do communicate with mortals. On the Mount of Transfiguration "there appeared unto them Moses and Elias talking with him."

When the disciples were assembled in an upper room, with doors shut for fear of the Jews, "came Jesus, and stood in the midst, and saith unto them, Peace be unto you." Paul's testimony of Christ's appearing to him when on his way to Damascus also leads to a definite answer to this seemingly difficult question. If Jesus retained His personality, and could communicate with men after He had been crucified, is it not reasonable to suppose that every man born of woman as was He might have the same privilege? If it be urged that Christ was God and His life was therefore different from ordinary man's life, the Scriptures still give the answer in the return of Moses and Elias, who were but ordinary men when they lived in mortality; also in this dispensation, in the return of Peter, James and John, and of John the Baptist, who conferred the Priesthood upon the Prophet Joseph.

Thus it is that while no telescope may be sufficiently powerful to discover God's dwelling place, and no microscope sufficiently delicate to reveal the spiritual entity of man, yet the glorious truth stands revealed in the "religion of the Lord and Master" that God lives, that He is our Father, and that man, His offspring, is as eternal as He; that the disembodied spirit retains its personality, intelligence, and love, abides in the place for which it has fitted itself while dwelling in mortality, and retains only that interest in earthly affairs which a oneness in the great eternal plan makes necessary, communication being possible either through the medium of the Holy Ghost or by direct appearing, as in the case of the Savior Himself.

Efforts to demonstrate these truths to the physical senses are

most commendable and praiseworthy. While honest and able men are thus striving, however, we may rest assured that

"The stars may fade away, the sun himself
Grow dim with age, and nature sink in years;
But man shall flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of worlds."

D. O. M.

THE INFLUENCE OF THE HOME.

John E. Wakerly.

The home is the dwelling of the family. Society on the largest scale is but the expanded family. Just as the tree in all its grand and stately beauty is but the expansion of the leaf, so the family is but the state in miniature. All the most learned students of the early history of society, on which a great flood of light has been poured in the recent years, agree that the home is at the root of society and determines its tone and its influence.

First of all let me point to the Jews. Considering the smallness of their land and of the nation in early times, the influence which the Jews have exerted on human destiny is little short of the miracle of history. Their land was only about as large as Wales, and the people fewer in number than the population of London, and yet they have filled the world with an influence the vitality of which throbs in human civilization to-day and shows no signs of decay. What is the explanation? Political philosophies have speculated much on the springs of this remarkable national vitality. A competent student has suggested the home lay at the root of it. It was because the Jewish family was so strong, so pure, so sacred a thing that the whole nation has been richly charged with quickening and consecrating influences for the world.

The second illustration I will take is from the Puritan period of our own history. Think what noble and elevating influence the Puritan homes of England have exerted upon English society! Light streamed from them into darkness. They imparted salt to the corruption, keeping the great heart of the nation sound through a period of terrible demoralization, and infusing into it a tincture of purity, simplicity and charity which is not exhausted yet.

For our national stability it is of the highest importance that our homes should be orderly, pure, honest and generous. The result will be a peaceful, righteous, industrious, and progressive society. Well did Bishop Westcott say "the popular estimate of the family is an infallible criterion of the state of society. Heroes can not save a country where the idea of the family is degraded, and strong battalions are of no avail against homes guarded by

faith and reverence and love. Classical history is a commentary on this truth." He asserts that the national life of Greece lasted barely for three generations, in spite of the undying glory of its literature and the unrivalled triumphs of its art, because there the family fell from its proper place, while a constitution and laws reared on a lofty estimate of the family gave Rome the sovereignty of the world. This is admonitory teaching. Let us be careful how we listen to the doctrine of any man, charm he ever so wisely, who would belittle family relationships or minimize the sacredness of "Home, sweet home!"—*Wesleyan Methodist Magazine.*

THE MORAL UNITY OF LIFE.

JESUS gave the world no greater or more important teaching than when He insisted on the unity of life, the oneness of public and private moral obligation. What place would there be for industrial strife if the same men who worship together on the Sabbath as sons of God could meet together during the week as brothers, who have looked up to and prayed to the One God and Father of us all? What place would there be for evasion of public responsibility and the tolerance of open vice and law violation, if the men and women who prayed on the Sabbath "Lead us not into temptation" were the same citizens of a heavenly kingdom every week? What place would there be for malfeasance in office, and intrigue among nations if the rulers of men who prayed "Thy Kingdom come" in all relations were always the same acknowledged subjects of Christ, whose kingdom is righteousness, peace and goodwill among men? Every man is first a moral creature, the fulness of whose life is best realized as in all things he seeks to please God. In all things, we say, wherever he serves, in whatever way he serves, and when and how, "He loves God best who best loves his fellow-man." In many ways, and more frequently has one the opportunity to serve his fellows in home, in business and in social life, than for a few hours on the Sabbath. There is no greater need to-day than that religion should be exemplified in private life as well as public profession.—*St. Louis Christian Advocate.*

"AN utterly debased and evil nature is the result, not of one short act of folly, but of a gradual process of self-indulgence and wrong-doing that culminates in the atrophy of conscience and belief in God. Even so, a beautiful and Christ-like nature is not the reward of one selfless deed, a single, noble impulse, but the perfect flower, prepared in the winter of sorrow and patience, matured by the winds and showers of Love's sweet Spring, and brought forth in beauty in the Summertime of Heaven."—N. C. RAAD.

FROM THE MISSION FIELD.

Sunday-school Outing.—Monday, the 6th ult., the South London Branch Sunday-school held a very enjoyable outing at Kingston-on-Thames. There were boating parties and games organized by Superintendent Samuel G. Frost, and refreshments were served. About thirty-five Saints were present.

Releases and Departures.—The following Elders, honorably released from their labors in the British mission, sailed for home Friday, the 7th inst., per s.s. *Montcalm*: Karl W. Collett (Bristol, Leeds, and London conferences), Leslie D. Naisbitt (Welsh and London conferences, and President Liverpool conference), and Thomas V. Phillips (Newcastle and Welsh conferences).

Branch Reorganizations.—Owing to the transfer of Elder Ray W. Woodfield to North London, and Elder Delbert S. Robison to Portsmouth, the South London branch was reorganized on Sunday, the 19th ult., by President Joseph E. Wright of the London conference. Brother James Edwin Bradley was set apart as president, with Brothers Samuel Hislop and William E. Attwood as first and second counselors.

Priesthood Meeting.—In the Handsworth chapel, Birmingham, Saturday, the 25th ult., a well-attended Priesthood meeting was held by the Birmingham conference under the direction of President Francis R. Kirkham. Elder Frederick J. Webley of the Bristol conference, Elder Selvoy J. Boyer of the Nottingham conference, and all the traveling Elders of the Birmingham conference were in attendance. Reports from Handsworth, Kidderminster, Nuneaton, Coventry, and Walsall branches were made, and then the meeting was addressed by Elder Marcellus R. Clark.

Meetings of Traveling Elders.—Saturday, the 25th ult., the monthly Priesthood meeting of the traveling Elders of the Sheffield conference was held in the Latter-day Saints' chapel at Pitsmoor, Sheffield, with Conference President Clarence L. Giles presiding and conducting. All of the traveling Elders reported favorable conditions existing in their fields of labor. Church organization was outlined and discussed.

Monday, the 27th ult., the traveling Elders of the Birmingham conference met in their regular monthly meeting at Handsworth, Birmingham. All the elders gave encouraging reports of the various parts of the conference. In conclusion President Francis R. Kirkham who was in charge presented many valuable instructions.

Baptisms.—Sunday, the 26th ult., a baptismal service was held

in the Handsworth chapel, Birmingham. Three candidates from the Bristol conference and one from the Birmingham conference were baptized by Elders Frederick J. Webley and James Brindley, and confirmed by President Francis R. Kirkham, and Elders F. J. Webley, James Brindley, and Marcellus R. Clark.

Under the direction of President Joseph E. Wright a baptismal service was conducted by Elder Emerson C. Willey on Sunday, the 2nd inst., at Deseret, London. Five candidates from the Portsmouth branch were baptized by Elder Robert L. Kenner, and were later confirmed by Elders Robert L. Kenner and Emerson C. Willey, and Brothers William H. Bickerstaff and Samuel G. Frost.

On Saturday, the 2nd inst., a baptism was performed in the North Sea at Saltburn, Yorkshire (Newcastle conference), when one candidate was baptized by Elder John M. Jones. In the evening the newly baptized was confirmed in a cottage meeting by President Ezra T. Benson. Elder William A. Monson, and many Saints and investigators were present at the meeting.

Socials.—A very enjoyable farewell social was held in the Westfield hall, Gateshead (Newcastle conference), Wednesday evening, the 22nd ult., in honor of Brother and Sister Isaac B. Grey and their daughter. An excellent program, consisting of games and musical items conducted by Elder Rodney D. Price, was enjoyed by all present. Elder Don Clyde, in behalf of the Gateshead branch, presented the departing members with tokens of remembrance. The hall was filled with Saints, friends and investigators.

Wednesday, the 22nd ult., in the Saltley branch of the Birmingham conference a farewell social was held in honor of Elder Ernest G. Joseph who has been honorably released to return home. There was an interesting program enjoyed by friends and Saints. As a token of remembrance the Saltley branch presented Elder Joseph with a beautiful vase.

On Saturday evening, the 25th ult., a farewell social was held in Ipswich, in honor of a number of Saints of the Ipswich branch. President Peter Tolboe and all the traveling Elders of the Norwich conference were present, besides many Saints and friends. The social was conducted by Elder Arthur H. Aamodt. The evening was spent in games and music. Refreshments were also served and all present had a very enjoyable time.

Branch Conferences.—A branch conference was held in York (Hull conference), Sunday, the 12th ult. There were two well-attended sessions. In that of the Sunday-school there was rendered an appropriate program consisting of short talks from members of the various organizations and of well selected musical numbers. In the evening session Elder K. Marsel Widtsoe and President Marion Rogers were the speakers.

Sunday, the 26th ult., the semi-annual conference of the South Shields branch was held in the Victoria hall, Fowler Street, South Shields. The first session consisted of a well-arranged program dealing with the coming forth of the Book of Mormon, rendered by the members of the Sunday-school. President Ezra T. Benson then addressed the school. Following this session a special meeting of all the officers and teachers of the branch was held in which items of instructions were given by Elder Vernon G. Robinson and President Benson. At the evening meeting a vocal duet was sung by Sisters Mary Jane Silverton and Harriet Andrews, after which the Elders addressed the meeting. There were fifty-eight present at the afternoon session and about sixty at the evening meeting. With the exception of one excused all of the officers and teachers of the branch were present at the conference.

Sunday, the 26th ult., a branch conference was held at Barnsley (Sheffield conference). Three well attended sessions were conducted by Branch President Robert H. Briggs. The Sunday-school children presented an interesting program in the morning session. The speakers of the day were: Conference President Clarence L. Giles, Elders Vernon P. Cole, Willard Boden, F. Peter Jones, Milford M. Mills, O. David Merrill, Branch President Robert H. Briggs, and Brother James Asquith.

The Ipswich branch conference convened on Sunday, the 26th ult., with President Peter Tolboe and all the traveling Elders of the Norwich conference in attendance. The Sunday-school session was conducted by Superintendent Harriet Barker. After Sunday-school a Priesthood meeting was held. President Peter Tolboe and Branch President Arthur H. Aamodt addressed the meeting. The evening session convened at 6:30 p.m., with a large attendance of Saints and friends. The speakers were President Peter Tolboe and Elders Kenneth J. Myers, James D. Moyle, Floyd A. Bailey, Claren Schofield, Francis L. Dent, and Arthur H. Aamodt. Sister Florence L. Spall rendered a vocal solo, and a quartet consisting of Sisters Shelley, Spall and Pooley, and Brother Marshall, sang "God Bless Our Mountain Home."

Sunday, the 26th ult., a branch conference was held in Grimsby, Hull conference, under the direction of Branch President Alphens Harvey. Favorable reports, one of which showed 100 per cent. in the branch teaching of the conference, were given in the Priesthood meeting, held at 9 o'clock. There were present at the conference, President Marion Rogers, Elder Hiram Sutcliffe of the Sheffield conference, Brother John F. Oleson, of Salt Lake City, the local authorities of the branch, and many Saints and investigators. Interesting discourses, songs, and readings and recitations were rendered in the morning session, devoted to the work of the auxiliary associations. The speakers of the afternoon and evening sessions were: Elders Edward L. Burton, Jun., Harvey, and Sutcliffe, Brother Oleson, and President Rogers.

GRATITUDE.

COULD we within our hearts our God but know
'Twould make our future prospects look more bright;
The grateful thoughts which we on Him bestow
Would bring to us a keener sense of sight.
With conscience as the messenger of soul
Our thoughts would ne'er to self in bondage be,
For when through mind our feelings we control
We shall have gained our well earned liberty.

From mind there comes an infinite supply
To those whose thoughts are in receptive mood;
For all who can and will on God rely
Will be attuned to Him through gratitude.
Our thoughts would bring to us whate'er they earn
Could we with all of nature's laws comply,
And when the source of Life and Truth we learn
No limit can be placed on our supply.

When we our every wish can gratify,
The wish becomes the father to our thought;
And we with God's demands could not comply,
Nor would we by experience be taught,
If we success in our affairs would meet.
By conquering self we should our work begin,
For anger in our thought invites defeat
To all the plans which are conceived within.

The mental atmosphere in which we live
From every sense of discord must be free
Before we can the best that's in us give
To make our lives what God would have them be.
Where gratitude abounds, will ever flow
A stream of living thoughts from God to man,
For mind through all eternity must know
What man has learned since time to him began.

J. W. RUSSELL, in *New Age.*

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